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[Printed for the use of the Prudential Committee.]

PROCEEDINGS,

IN JULY, 1855,

ON OCCASION OF THE VISIT OF A DEPUTATION FROM THE PRUDENTIAL COMMITTEE

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

TO THE

MADRAS MISSION.

CALCUTTA:

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1855.

MADRAS MISSION.

THERE being but two members of the Madras Mission now in India, Mr. Hunt not having returned from his visit to the United States, the conferences of the Mission and the Deputation were informal. These two members were the Rev. MIRON WINSLOW, who came to India in the year 1820, thirty-five years ago, and spent his first years in the Ceylon Mission, and the Rev. ISAAC N. HURD, who has been three years in the country. The Deputation were the Rev. R. ANDERSON, D. D. one of the Secretaries of the American Board, connected with its correspondence since the year 1822, and the Rev. AUGUSTUS C. THOMPSON, a member of the Prudential Committee.

After repeated conferences, the Deputation made their visit to the Arcot Mission, some eighty or ninety miles in the interior, leaving with the Madras Mission a written statement of the facts elicited by these interviews, as understood by them. Meanwhile the Madras Mission was to draw up a report of their own views, to come under consideration after the return of their brethren from the interior. That report, with a few emendations, is the one here printed, *for private use.*

The letter which follows explains the circumstances in which it was written, and the reason why Mr. Thompson's name is not annexed.

REPORT OF THE MADRAS MISSION.

1. The Madras Mission are thankful to welcome the Deputation to their field of labor, and desire to express their obligations for the kindness and Christian courtesy with which they have been treated, both by Dr. Anderson and Mr. Thompson, who so ably represent the Prudential Committee. They desire to give their thanks to

these honored and beloved brethren in Christ, and to the great Head of the Church, who has sent them.

2. The mission is too small and weak to hold protracted sessions, and undertake long reports on each of the different questions brought before it, as has been done in the other missions,—even if the circumstances of the mission seemed to require such discussions and reports more than they do; but this need not hinder a free expression of opinion on either side.

3. The facts embodied by the Deputation from our verbal statements, are substantially correct; but would need to be supplemented, if to be taken as the measure of success obtained by the mission from its commencement. The first convert from heathenism at the Royapoorum station, not long after it was commenced, a casteman of good connexions, afterwards became a catechist, and had the Lord been pleased to spare his life, might have become a pastor; but he died at Chintadrepettah, about four years ago. Another, a leading man in the church at Chintadrepettah, died not long after. Five other members of the church have also died in the faith, and one who was long an inquirer at Royapoorum, and was baptized there by Mr. H. M. Scudder, is now with him at Vellore. Several from each station, who have been members of the church, are removed to other localities.

In regard to Black Town, as Dr. Scudder did not attempt to form a church, but spent his strength while there in preaching the Gospel and distributing books to promiscuous congregations, principally from the country, or sometimes on tours at a distance, for the distribution of Bibles and Tracts, in doing which, while at Chintadrepettah, he had been much occupied—it is not matter of surprise, that there should be no traces of his labours. They are to be looked for in the country, in places which he visited, or where books have been carried far and near.

If the state of a mission station, or even of a parish in a Christian land, at any given time, were taken as the rule of determining the good done for a series of years, the decision would often be very incorrect. In Madras, though there are now only fifty-three members of the churches in communion, there have been in eighteen years more than twice that number, or 112; and hundreds upon hundreds of children and youth of both sexes have been taught the Scriptures, of whom several, not only from the High School, but the vernacular schools, have been baptized;—some in this mission,

and more in other communions, one of them as far off as Belgaum.

Besides, in estimating the good done, it should be considered that the mission has been to some extent, what it was first designed to be, a *book-making mission,* and an *agency of the American Bible and Tract Societies.* More than twenty tracts and books, larger and smaller, have been prepared and sent forth, some of them in large editions, besides what have been printed for the local Tract Society. This has required a good deal of the time of one of the missionaries in the getting of them up, and of the other in their distribution. Editions of the Scriptures, in whole or part, in Tamil, Telugu, and Hindustanee, have also been brought out ; and one missionary has spent much time in preparing some of these, and in the work of revising and translating the Tamil Scriptures, as well as in the preparation of the Tamil and English dictionary.

The mission is also to be considered as an *agency of the Board,* to supply the missions at Jaffna, Madura and Arcot with funds and with articles needed from Madras ; and also to help on their way those who arrive for these missions, or depart from them for America. The saving to the Board in the article of funds, is more than equal to the salary of a missionary, year by year.

The laborers in the work, on an average, for the eighteen and a half years, are about two and a half missionaries for each year, exclusive of the superintendent of the press. The work includes also the building of two churches, at an expense of 10,000 rupees by subscription, so as to cost the Board nothing but the land on which they are ; and a school-house for 2,500 rupees, towards which the Board gave only 1,000 rupees. For more than a year there was only one missionary on the ground.

When these things are considered, and it is remembered that, in a place like Madras, there are various labors in connexion with the different benevolent societies and with other missionaries, to keep the machinery of missions in operation ; and that a great part of the work has been *preparatory,* especially that through the schools and the press ; and that the breaking up of the fallow ground and sowing the seed are, in their place, equally important with gathering in the harvest ; the result of the eighteen and a half years' of occupancy, will not, perhaps, appear small, or the mission to be undeserving of support and continuance.

4. To secure more satisfactory results in "getting a hold on the soil," it is desirable to be at some expense at Royapoorum, say from

1,000 to 1,500 rupees for the purchase of land for a catechist's house and azayat, and for the erection of these buildings, in each of the villages of Vannarapettah and Tanjuvarayanpettah,—the first about a mile, and the second three-fourths of a mile, from the station. They are both very populous, but especially the first, and composed, in great part, of aboriginal inhabitants. A catechist should also be stationed at Nungumbaukum, about two miles from Chintadrepettah, where there is a Christian family, in whose house he could live.

5. The Deputation think there should not be more than two missionaries at Madras, besides the assistant missionary who superintends the press. The mission would much rather increase the number to three. It is true that two missionaries, in good health, and with a good knowledge of the Tamil language, could carry on the present system of operations, and enlarge it in the department of native preaching. But, to secure two such working men, in working order, three should, if possible, be sent. Were one now added to the two on the ground, he would not probably acquire the language, and get fully into the work, before the senior missionary would be laid aside. There is also too much work at Chintadrepettah for one man ; if he is to have the care of the schools, and do almost any part of his duty to them ; and have the care of the funds of all the missions ; be the secretary of the mission ; the feeder and corrector of the press in the vernaculars, editor of the Tamil and English dictionary ; and the pastor of a church and preacher of the Gospel, both in and out of the church, as he will feel he must be to be a missionary. This work ought to be divided between two, but be extended to embrace more village preaching, and a systematic itineracy in the surrounding country.

6. In regard to the press, we admit the propriety of looking forward to its gradual reduction after Mr. Hunt's return ; but in such a way as not to defeat the great objects still to be kept in view ; the affording of facilities for printing large editions of vernacular Scriptures, Tracts, and School Books, and of improving vernacular printing. All that is needed to be done is not yet effected, in either of these particulars ; and the mission think cannot be, if job-printing be wholly omitted. This serves to keep the presses in motion, which would otherwise lie idle for want of sufficient copy, regularly prepared, corrected and furnished in the vernaculars ; even were there work on hand to be done, which would not always be the case on almost any supposition. A large establishment is

needed to print, as in this year, two editions of the vernacular Scriptures; but an establishment to do this, in any reasonable time, say two years, must be supported at an expence which no missionary society could bear, if vernacular printing were not regularly furnished; if for many months at a time, as has been the case, none were at hand. The job work keeps the press a-going, and makes it self-supporting at least, if not remunerative; and if not allowed to stand in the way of any vernacular or other mission work, cannot, we think, be considered objectionable.

The mission therefore hope, that the reduction of the press to a vernacular basis, will not be hastened so as to prevent the accomplishment of its proper work.

7. The mission, aware of the objections in the minds of the Deputation to the teaching of English as a means of conversion, accept thankfully the permission to continue the High School, in which English is taught one-half the day—though the religious instruction in it is then partly in the vernacular, and the preaching to the pupils entirely so—while the other half of the day is wholly spent on the native languages, except in the monitorial class.

This permission they understand to be from circumstances peculiar to Madras, and also to the school, as for some time established without expense to the Board, and as affording an interesting field of labor to one of the missionaries, who, on account of other occupations, cannot go much abroad to find work. We should be glad if the Deputation and Prudential Committee thought, with us, that, in the large cities of India, such institutions—especially where the conductors are able to devote much time to them, and to shelter the pupils when driven from their relatives by persecution and give them employment—are among the most efficient *converting agencies for the higher classes;* who, in fact, can scarcely be approached in any other way. Experience has proved this, perhaps more largely in Madras than elsewhere, in such a manner, as to leave no doubt on the subject in the minds of the most experienced missionaries; though they may not all approve of the entire system of any one of the schools. The general fact or belief, that as God has given India to a Christian country to be made Christian, so he has given the English language—the richest and most Christian of any on the earth—to many of the leading minds among the Hindus, to aid in the regeneration of their country, is generally admitted. At any rate, English has come in, and is coming in, and cannot be stayed, any more than the monsoon. Its power for good, or evil, will de-

pend very much on the Bible being taught with it, or its being communicated through infidel books. Christians have a duty to perform in this respect; though that duty may not rest on the American Board. The mission are willing to carry on the school, even under the disadvantage of not being able to protect the converts; as, if any are truly converted, the great object will be gained wherever they go. Some may be able to bear persecution at home —as has been the case in this mission—and thus show a more excellent way.

8. In regard to *grants in aid*, as proposed by the Government for certain schools, the mission of course receive the direction of the Deputation as their rule, not to take them. Their own opinion would be in favor of receiving them, as it would be in New-England or New York, to receiving aid from the State for common schools. They think that the objection, stated by some of the missionaries, that it would tend to identify us with the Government, has very little weight, because all parties, Christian, Hindu and Mohammedan, receive in the same way; and besides the principal danger with the natives, is not that they will think the Government is endeavoring to introduce Christianity, but that it stands pledged to Hinduism, which it is generally represented as supporting. If the Government interfere in regard to the studies of the schools, or in any way secularise them, the grant should, we think, be declined. The despatch on education from the Court of Directors promises great good to India; but it will be realized very much in proportion as missionaries and other Christians adopt the plan. If the aid is all given to schools where the Bible is not taught, the desired end will be in a great measure defeated.

9. The mutual understanding, rather than rule, in the mission, that no member should write to the Secretaries of the Board in opposition to the plans of the mission, or the proceedings of his brethren, without previously showing his letter to those concerned, we consider is no longer to exist; but we trust there will always be due regard to the importance of preserving union in the mission, without which little can be effected, and an avoidance of whatever may segregate the members, and sow discord and distrust between them.

10. In regard to grants from the Bible and Tract Societies in America, it has been suggested that they should not be made with any reference to the fact that there is a press at Madras, but according to the actual wants of the members for distribution. On this we

remark, that if the press is to be continued, in almost any form, it is necessary, or at any rate very desirable, to have some work always at command. The mission has hitherto been, as observed above, to some extent, a Bible and Tract agency, and has printed the Scriptures and Tracts, both for distribution by their own members, and to supply other missions. Until the last year, these supplies have been gratuitous, and since then, except when particular tracts have been ordered to be printed expressly for a mission, we have not charged the full price for the books supplied.

If the full price be charged, and the grants made to other missions by the Bible and Tract Societies, be expended in getting books printed at this press, there will be no difficulty, except perhaps some delay in obtaining the work, and increased expense in getting out small instead of large editions.

11. The ordaining of native pastors, and the general subject of raising up a native ministry, is full of interest. We regret that we have no one to recommend for ordination, and can only say, that we rejoice at what has been done in the other missions. We hope, however, that they will be very guarded in their future selections for the office ; and very careful in that superintendence and even nursing of both churches and pastors ; which lingering attachment to caste, the remaining influence of heathen superstitions and prejudices, the customs of the country inconsisting with Christianity, the impurity to which they are exposed, and the want of mutual confidence and sympathy among the natives generally, all render so important and necessary. The missionaries are not Apostles, neither have they come to a people prepared of the Lord, as were those to whom the Apostles went. They will do well not to ordain ignorance, or hypocrisy, and will find it important to obey the injunction of the Apostle, " Lay hands suddenly on no man." British India is held in subjection by an immense army of sepoys ; but they would turn against their employers, were they not commanded by British officers, as well as drilled by those of their own country.

M. WINSLOW,
I. N. HURD.

Madras, July 4, 1855.

LETTER TO THE MISSION.

Calcutta, July 17, 1855.

TO THE BRETHREN OF THE MADRAS MISSION.

Dear Brethren,—The feelings expressed in the opening paragraph of your report, we most cordially reciprocate. Our seven months of high social enjoyment, but of incessant and exhausting labor, spent among our brethren in India, terminated at Madras; and the comparative quiet of our sojourn with you refreshed us both in body and spirit.

It was impossible to write you this letter before Mr. Thompson's departure on his homeward voyage. But most of the views here embodied received, as you will recollect, his sanction in the written statement left with you when we went to the Arcot district, to which you refer in your report. He is not, of course, as strictly responsible for the contents of this letter, as if it had received the benefit of his revisal, and the sanction of his name.

Your two stations are three miles apart, with Black Town between them,—a walled native city of two hundred and fifty thousand souls. One would think such a great non-conducting body would prevent the labors and results of the two stations from having much direct influence upon each other. We had once a station in Black Town, and our printing establishment is now there. Your report gives the reason why so few vestiges of former labors appear there.

The stations of Royapoorum and Chintadrepettah both were commenced in the year 1836, nineteen years ago. Messrs. Winslow, Hutchings, Ward, H. M. Scudder, Dulles, Hunt, and Hurd have successively resided at the former station; and Dr. Scudder and Mr. Winslow at the latter. Dr. Scudder was there the first four years.

The Sabbath congregation at Royapoorum contains 163 persons. Of these 129 are school children, twelve are labor-

ers in the printing office and required by rule to attend, five are servants, nine are church-members, and eight are heathens. The Sabbath congregation at Chintadrepettah has an attendance of 446 persons; 150 from the High School, 210 from the common schools, fifteen printers, seven teachers, not church members, four servants, twenty-five voluntary heathen attendants, and thirty-five church-members.

The church at Chintadrepettah has forty-two members, and that at Royapoorum eleven. Thirty-three members in the two churches derive their support from the mission. Of the 120 adults in the congregations, sixty-four find their support in employments connected with the mission.

Your report shows that this view of the stations, though correct as to the present, is not a complete view of the results of the labors at these stations. There is a past history, to which your report refers, for which we are to be grateful. It should be noted, in respect to the church at Royapoorum, that the caste difficulties of 1844 scattered about twenty of its members, gathered while Mr. Winslow was at the station. The repeated changes since then among the resident missionaries, and the diversion by various causes of several from strictly vernacular labors, are perhaps a sufficient reason for the want of subsequent spiritual growth.

The governing feature of the Chintadrepettah station is, no doubt, the High School. English missionary societies, and more especially the Scotch, furnish a support to their missionaries in this country, and then leave them to shape their missionary plans somewhat according to the amount of funds, for education and church-building purposes, they are able to obtain from residents in India and through direct applications at home. The policy of our Board is different. Solicitations at home are discouraged, as tending to disturb and weaken the home operation, in our newer, less settled, less affluent communities; and it is understood that all donations received on the ground, will be reported to the treasurer of the Board, to be acknowledged by him, and come, like other donations, into the general fund, and under the general rules governing the annual appropriations. While this is true,

the fact of such donations being received in India for specific purposes, is of course taken into account and has its proper influence when the annual appropriations are made. Our object in this is to preserve that symmetry in our missions as working systems, amid the uncertainties attendant on these foreign aids, that the Board may at any time be able to assume the whole expense, if necessary, without embarrassment. In view of the Madras contributions and of considerations personal to Mr. Winslow, the Prudential Committee have made no objection to the outlay for the English High School, nor has the Deputation; while the way has not been clear, nor is it now, for enlarging the school so as to make it take rank with some others in Madras. The local contributions in 1854 were 2,300 rupees, which is sufficient to support the High School and the girls' school at the station.

The English language, and not the vernacular, being the grand medium of instruction in the High School, there must be, according to our Instructions, "very conclusive reasons" for this exception to what may be regarded as now a settled principle in our educational appliances. These reasons we find in the actual and long tolerated existence of the school by the Prudential Committee in its present form; in its relation to the opinions, feelings and habits of our beloved and venerated fellow-laborer; in the cheerful support given to it by the friends of missions in this region; and in the fact that something like it is apparently essential to the present happy working of this mission. And considering the hold which Mr. Winslow has on the respect of the youth in this school,—heathen though most of them be,—and his perfect knowledge of their language; considering the extreme moral degradation of the lower castes in great cities, and the almost insuperable difficulty in obtaining direct access there to the upper castes for continued preaching to the same persons; and considering also the development of mind in the lads generally of the High School beyond that of most uneducated adult heathens; it must be regarded as an important point gained, considering Mr. Winslow's preaching habits, for him to have them as a stated congregation. Experience in English High Schools has

not indeed shown, so far as we have yet learned, (unless it be in Madras,) that such congregations of day-scholars are very promising of conversions. But where the preacher has such advantages of personal respect, and of an idiomatic use of the language, and of deep, fervent interest in the souls of the pupils, the congregation, in such a city as Madras, must be regarded with hope. It is now eight years since the school came on its present plan. Six of the pupils have been baptized by Mr. Winslow, and eight others, awakened in the school, have been baptized elsewhere. The principal cause of these leaving the school, was to secure board and a more effectual protection in the Scotch and English schools, and has a serious bearing on our future plans. One of the mission helpers was educated in the High School. Four of the monitors, or subordinate teachers, are Christians, one of whom was wholly educated in the school. The head teacher is of European descent, and a religious man; and the instruction, excepting one hour a day of religious teaching by Mr. Winslow, is all done by him and fifteen monitors.

Mr. Winslow has been so long in the field, and regards his earthly course as so near its close, that he will kindly excuse a brief description, for the benefit of younger brethren, of the manner in which one of the veteran laborers in the India field occupies his time. Rising at four o'clock, he is occupied till five in his closet. The hour from five till six is spent on horseback. Two hours are then devoted to bathing, reading the Scriptures, and miscellaneous business. Family prayers are at eight, and breakfast at half past eight. At nine he resorts to the schools, and there devotes an hour to strictly religious instruction. The next four hours are spent with the moonshee in the preparation of a Tamil and English dictionary. At two o'clock fifteen or twenty minutes are given to sleep, and the rest of the hour is occupied with reading, business, &c. The dining hour is at three. Tuesday afternoon, he preaches in one of three school bungalows, the native catechists preaching in the others; and Thursday afternoon in the zayat near the church. Friday afternoon is spent with the school-masters and the children who are able to read; and

Saturday afternoon with a theological class. The other afternoons are variously employed, and at the close of each there is usually a drive for recreation and health. Monday evening is devoted in turn to the monthly concert, to the general missionary conference, and to Bible and Tract committees; Wednesday evening to the weekly prayer meeting of members of the mission; and Saturday evening to a sermon delivered to the church members. On other evenings he goes abroad, but is more frequently at home variously employed. On the Sabbath, he walks in the morning for an hour on the top of his house; at half past eight attends the Sabbath schools in the Tamil and the English high schools; and at half past nine preaches in Tamil in the church, and again in Tamil at the same place at four P. M. Immediately after dinner, in concert with the brethren and sisters of all our Tamil missions, he unites with any who may be in his family in prayer for the children of missionaries. An inquiry meeting for an hour is usually held for young men and others, immediately after the morning service.

All this labor being regularly performed, and with due mixture of exercise and recreation, has been not only consistent with the preservation of health through a period of near forty years, (until recently,) but has been actually and decidedly conducive to it. For there are few men who die through excess of labor; but from irregular labor, impulsive labor, anxious labor, or for want of variety in labor, and still more from neglect of exercise. Health and activity of mind have much to do with health and vigor of the body. The veterans in our Tamil missions have generally been laborious men, and all of them men of a cheerful spirit. I am not able to speak confidently as to their habits of exercise.

Our attention has been chiefly turned, since in India, as you are aware, to missionary operations in *rural districts*. It was our belief that an English high school established and effectively sustained by our Board in Bombay, would weaken our missions in the Deccan, by drawing our young converts from thence down to the city. The details of this case I need not go into. Whether it be owing to there being more life, growth

and commercial activity in Bombay, than in Madras, or whatever be the cause, there does not appear to be the same liability in Madras. Institutions established there would probably have little direct influence on the Madras and Arcot missions. At the same time it may be freely admitted, that the great cities of India have their peculiarities; and the experience in the rural districts, and the reasoning concerning the missionary work there, must not be regarded as decisive when planning to carry the strongholds of idolatry in Calcutta, Madras, or Bombay. The difference lies in the facilities of access to the higher classes. This access is not easy anywhere, but it is specially difficult in great cities. We have met with intelligent and excellent men, who dispaired of reaching these classes in cities, except through the medium of English high schools. We are by no means satisfied that the experiment has yet been fully tried. Mere street preaching requires strength of nerve, quickness of mind, and command of the native language, which but few missionaries can be expected to possess; and this method of proclaiming the Gospel is but an auxiliary to zayat and bungalow preaching. We are required to preach the Gospel to *all*, and must attempt it; but "to the *poor* the Gospel is preached" in fact; that is, to the masses. The necessity and the value of English high schools in the city missions of India, is now in a progress of experiment on a large scale, by pious, able, devoted men in each of the great Presidential centres. In Madras, especially, we were delighted with the earnestness with which the Gospel was pressed upon the youthful minds, and with the fruits of that earnestness already gathered. While not prepared to recommend such expensive schools to our own Board, we cordially bid them "God speed," as a part of the appointed agency for India's conversion to God.

One thing ought surely to be regarded as settled, in our future proceedings at Madras—settled by our Ceylon experience for many years past—never to establish such a school without a Principal, who is thoroughly conversant with the spoken language, and earnestly intent on preaching in it for the immediate conversion of souls.

Our present impression is rather strong, that two missionaries, conversant with the language, are as many as it is expedient for us to have in Madras, for the present. Even the expediency of such a mission, stands yet connected with the school-question; and we must refer it to the Prudential Committee, with the prospect that they will have the personal aid of Mr. Winslow in deciding it. May the Head of the Church bless his contemplated voyage to the restoration of his health and the prolongation of his valuable life.

We have been accustomed to take a comprehensive view of the labors involved in the making of *dictionaries*,—perhaps too much so. The Ceylon mission has contributed largely to such labors; and when we see how it has suffered, in years past, for want of a greater number of idiomatic preachers, we would have all great works of this sort postponed, were the question now up anew, till the Christian religion has secured more hold in the soil—till there are more native churches and pastors. But the Tamil and English dictionary has been long on hand, and the labor expended upon it is too valuable to be now sacrificed, seeing that as much as four-fifths of the work has been accomplished. Only eighty pages, however, out of about 900, have been printed. Mr. Winslow gives four hours a day to it, and has two native assistants constantly upon it, at an aggregate expense for them of 660 rupees. To these add two Tamil moonshees, at an expense of 300 rupees, and a writer, at a cost of 108 rupees; and the total is 1,068 rupees annually for native assistance in this work. The time necessary to complete the work, had Mr. Winslow uninterrupted health, is believed to be four years; and at least ten years have already been spent upon it, at a cost, for native assistance, of some four or five thousand rupees. The cost of publication will probably be about 9,000 rupees. The mission has suggested that this expense be defrayed from the profits of the printing establishment. Our impression is, that this mode of meeting the expense would not relieve the principle. If it be proper to defray the expense of publishing such a work out of the profits of the press, with the expectation of reimbursement from

the sale of the edition, it is proper to meet it by direct grants from the treasury. The propriety of doing such a work at all by a missionary society, will then be more certainly tested. We are not clear in our opinions on the subject. If done at all by the Board, we believe the safest and best way will be by means of grants. The fewest liabilities to evil will be on that plan. The expediency of such grants we cannot undertake to decide.

Mr. Hunt, in his report on the printing establishment for the years 1851 and 1852, wrote as follows :—" As the preparation of types has so far advanced, I hope, in future years, if spared, to devote more time to vernacular printing. And in order to this, as my health is somewhat inpaired, it may be found necessary to make the printing of miscellaneous work more distinctly a secondary matter than has been the case. I feel that too much of my time has been occupied in this kind of work. I have never felt myself quite equal, with the help obtainable here, to carry forward with success so large an establishment, embracing distinct branches of business."

In a letter to me, a short time before my departure for India, Mr. Hunt says ;—" About reducing the establishment more strictly to a missionary basis, there is not much for me to say. My sentiments, I believe, are known." These sentiments he stated in conversation to be in favor of reducing the establishment to a vernacular basis.

The estimated value of our printing establishment exceeds 63,000 rupees; viz. :—

Type, English, Tamil, Telugu, and Hindustanee ...	Rs.	28,569
Presses, 12 for printing, 1 Copper Plate, 1 Hydraulic	"	6,223
Printer's Materials	"	3,310
Furniture	"	2,148
Binder's Materials	"	2,779
Founding Materials	"	15,177
Stationery	"	5,416
	Total, Rs.	63,622

The English type is valued at 11,542 rupees.

On the whole, we shall probably feel bound, after the return

of Mr. Hunt, to recommend the prospective reduction of the establishment to the Prudential Committee, as follows:—

1. To as near a vernacular basis, without much delay, as will comport with the printing of the Tamil and English dictionary, on which Mr. Winslow is now employed.

2. Its ultimate reduction to a purely vernacular basis.

3. Its further reduction to the wants of our own missions, just as soon as the vernacular printing for others can be done at other presses.

4. Its discontinuance, when our own missions can procure their printing without it.

There is no good reason why the Board should have so large a capital invested in a printing establishment; and we were assured, by a gentleman of high intelligence in Madras and one most friendly to all our operations, that the cause of Christ would not now suffer in that city by a gradual reduction of our establishment, beginning with the English department. This is our own opinion.

As we heard nothing in Madras to affect the views we had expressed to other missions, on the subjects of grants-in-aid from the Government, we need say nothing further on that subject. You have already printed copies of our letter to the Mahratta, Madras and Ceylon missions; and we avoid repeating what we have there said.

If a depository of Bibles and Tracts is to be kept at Madras, it would seem proper that it should stand in immediate connection with the Bible and Tract societies. So far as the Board is concerned, and also the missions, the simpler and better way would be for the grants to be made directly in the several missions for such Scriptures and Tracts as they severally need; and then for the missions to obtain their supply when and where they find most for their own interest. This view, however, involves some changes, which must be the result of time and farther experience.

The leaning of the missions in the ordaining of native pastors has heretofore been so greatly on the side of caution, that there may be a liability to go to the opposite extreme, when a change once commences in that direction. We cannot

see, however, that there is much danger of too great confidence being reposed in the native character. We may assuredly hope for a measure of grace from on high to uphold the native pastor of a native church, which is no where promised in God's word for the native captain of a company of sepoys. The analogy adduced in your report suggests a caution, but can never be made a rule, in the spiritual conquest and subjugation of India to the Lord Jesus Christ. I am well assured that you intended nothing more than a salutary caution.

I am,

Dear Brethren, very affectionately and truly yours,

R. ANDERSON,

Secretary of the A. B. C. F. M.

SANDERS, CONES AND CO., TYPS., NO. 65, COSSITOLLAH.